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*Philosophie der Unbelebten Materie*; hypothetische Darstellung der Einheit des Stoffes und seines Bewegungsgesetzes, von ADOLF STÖHR. Mit 35 Figuren. Barth, Leipzig, 1907. pp. 418.

In 1904, the author published a volume entitled *Zur Philosophie des Uratoms*, in which he developed the view that physical processes could be sketched between the two extremes of mono- and poly-energetics. Since then, much rather revolutionary experimental work has been done and a very stimulating theoretical construction published by Sahulka, which attempts to explain gravity, molecular energy, heat, light and electricity in a purely mechanical and atomistic way. Stöhr differs from Sahulka in assuming that the impenetrability of atoms is a problem, not a certainty, and secondly, he has a very different formula for the relation of two atoms in action upon each other. In general, inanimate matter is an aggregate, built up of elements of from one to seven orders, with various vibrations, times, rotations, etc. As a whole his conclusion hardly may be said to take too little cognizance of the recent excellent work done on ions.

*The Persistent Problems of Philosophy*. An introduction to metaphysics through the study of modern systems, by MARY WHITON CALKINS. Macmillan & Company, New York, 1907. pp. 575.

This book, the author frankly tells us, was not written to lure unphilosophical students into the field, although designed for beginners, but is an attempt to combine the essential features of a systematic introduction to metaphysics with those of a history of modern philosophy. The chapters are as follows: The nature, types and value of philosophy; Systems of numerical pluralism; Pluralistic materialism, the system of Hobbes; Pluralistic spiritualism, the system of Leibnitz; Pluralistic spiritualization, the system of Berkeley; Pluralistic phenomenalistic idealism, the system of Hume; An attack upon dualism and phenomenalism, the critical philosophy of Kant; Monistic pluralism, the system of Spinoza; The advance toward monistic spiritualism, the systems of Fichte, Schelling, and Schopenhauer; Monistic spiritualism, the system of Hegel; Contemporary philosophic systems, the issue between pluralistic and monistic personalism. Appendix consisting of biographies and bibliography of the modern rise of philosophy, together with summaries and discussions of certain texts.

*Pragmatism, a new name for some old ways of thinking*. *Popular lectures on philosophy*, by WILLIAM JAMES. Longmans, Green & Company, New York, 1907. pp. 309.

We have at last in this volume Professor James's exposition of pragmatism. He discusses what it means, the present dilemma in philosophy, some metaphysical problems pragmatically considered, the one and the many, pragmatism and common sense, pragmatism's conception of truth and relations to humanism and to religion. The form of the book is eminently popular and this affords the author an opportunity to bring to bear his remarkable and charming style which is always engaging and captivating. A fuller review will follow.

*The Philosophy of Goethe's Faust*, by THOMAS DAVIDSON. Edited by Charles M. Bakewell. Ginn & Company, Boston, 1906. pp. 158.

Though dead, he yet speaketh. These six lectures were given in the winter of 1896 and in them Mr. Davidson told what Faust, whom he knew almost by heart, had come to mean for him. He believed that true poetry might include all the content of philosophy and much of that of religion presented always in concrete form. To him the content of Faust meant the entire spiritual movement toward individual emancipation composed of the Teutonic Reformation and the Italian Renaissance in all their history, scope and consequences.